

A
S E R M O N

Preached before the
SONS of the CLERGY,
I N
St. PAUL's CATHEDRAL,
On THURSDAY May 7, 1767.

By RICHARD EYRE, D. D.
RECTOR of BRIGHT-WALTON, BERKS, and
Fellow of the Royal and Antiquary Societies.

Published at the Request of the Right Honourable, Reverend,
and Others the Worthy STEWARDS, on this Occasion.

To which is annexed,
A LIST of the Amount of the COLLECTIONS made at the
ANNIVERSARY MEETINGS of the SONS of the CLERGY,
from the Year 1721.

L O N D O N:

Printed for JOHN and FRANCIS RIVINGTON, at the *Bible and
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His Grace, the Duke of Marlborough
 The Right Hon. the Lord of the Treasury
 The Right Hon. the Lord of the Admiralty
 Earl of Trevellick, Esq. and others
 Sir John Chichester, Bart.
 The Rev. Francis Barrow, D.D.
 The Rev. Henry Barrow, D.D.
 George Barker, M.D.
 The Rev. Francis Warrington, M.A.
 General Barker's Cathedral

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His Grace the Duke of MARLBOROUGH,
The Right Hon. the Earl of BUTE,
The Right Rev. the Lord Bishop of PETERBOROUGH,
BARLOW TRECOTHICK, Esq; and Alderman,
Sir JOHN CHICHESTER, Bart.
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GEORGE BAKER, M. D.
The Rev. FRANCIS WARNEFORD, M. A.
JOHN PARKER, Esq;
JOHN DUNNING, Esq;

S T E W A R D S

For this present Y E A R, 1767,

T H I S

S E R M O N,

Preached before Them,

And published at their Solicitation,

Is, with all becoming Respect,

D E D I C A T E D,

By their obedient, humble Servant,

RICHARD EYRE.

T O

His Grace the Duke of Marlborough,
 The Right Hon. the Earl of Bute,
 The Right Rev. the Lord Bishop of Peterborough,
 BARLOW TRECOTHICK, Esq; and Attorney,
 Sir John CHESTER, Bart.
 The Rev. FRANCIS YARBOROUGH, D. D.
 The Rev. WILLIAM DENISON, D. D.
 The Rev. HENRY LUSHINGTON, D. D.
 GEORGE BAKER, M. D.
 The Rev. FRANCIS WARRINBORO, M. A.
 JOHN PARKER, Esq;
 JOHN DUNNICK, Esq;

S T E W A R D S

For this present YEAR, 1783.

THIS

S E R M O N

Preached before Them,

And published at their Solicitation,

Is, with all becoming Respect,

D E D I C A T E D,

To their obedient, humble servants,

JOHN DUNNICK, Esq; and JOHN PARKER, Esq;

[1]

JOSHUA xiii. 33.

*To the Tribe of Levi, Moses gave no Inheritance ;
for the Lord God of Israel was their Inheri-
tance ; as he said unto them.*

THE Providence of God, universally extended over the Works of his Hands, and absolutely necessary for the Preservation, Order, and Harmony, of the whole Frame, is more immediately visible, in his fatherly Care, of Mankind, in general. "His Offspring," as St. Paul observed even the *Heathens* to have considered themselves; and under that endearing Relation to him, to be the happy Objects of his Favour and Protection. This, his general Providence, exercised and exemplified in many Instances of his "Loving-kindness," *indiscriminately*, and "without Respect of Persons," has been in others, of the like Nature, at different Times, conferred, either upon chosen Individuals, or a particular Nation, distinguished, from the rest of the World, by more especial Marks of his Regard; agreeably to the Secrets of his Will, and the Ends and Purposes of his infinite Mercy and Wisdom. Such were the *Just*, or *Righteous*, as they are emphatically styled in Holy Writ, *before*, *under*, and *after* the Law. Such, the whole People of the *Jews*, from their original Separation; after having been "Sojourners and Pilgrims, in a strange

“Land;” when, as yet, they had no Inheritance of their own, not so much as to set their Foot on.” But were actually fed and cloathed, for a certain Course of Years, in Consequence of one continued Miracle, under the Tutelage of that God, their gracious *Jehovah*; whose “peculiar Treasure” they were, and who had therefore “done so great Things for them.” These were in a primary Sense, “the Children of the Promise.” And when the Time of this Promise was come, so as to be fulfilled, in the Letters of its Accomplishment, we read, that after the Settlement of “*Reuben*, and *Gad*,” with half the Tribe of “*Manasseh*,” on the one Side of *Jordan*, the Remainder of the Patriarchal Families were, in Pursuance of their Conquests, alike happily established on the other Side. Licence and Encouragement, equally given to them on both, to build Houses, and plant Vineyards; to yield them Fruits of Increase for themselves, their Wives, and their little ones.” — The Sons of *Levi*, tho’ the appropriate Servants of God, ordained and sanctified to the more immediate Attendance upon his Altar, “to minister unto him in holy Things,” were, on this Occasion, cut off from that, which (humanly speaking) might have been their Hope, at least, their Presumptive Title, possibly in their own Opinion, to a Share in that Distribution, which was now so amply bestowed to the Enrichment of others, of the same Stock and Lineage with themselves, as the Descendants from *Abraham*, yet without any particular Cause assigned, in Point of Merit, for such superior Distinction of Regard. But “God seeth not as Man seeth.” He had determined a very different Portion for this Part of his Elect Household, which he not only promised to take into his more especial Protection, but even enjoined it, as an express indispensable Precept of his Law, equally obligatory

gatory upon every Individual, who was "a Debtor to," and bound by it, that "the *Levite* should never be forsaken;" for the Reason repeatedly given, because he had no Part or Division "of Inheritance with his Brethren"—Nothing in fact, beside the Adjudication made by *Moses*, of some allotted "Cities" for that Tribe to dwell in, and a proportioned Suburbs, for the "Maintenance of their Cattle;" with a precarious Share and Interest in the Tythes and legal Offerings; to which their Claim was limited. And it is very observable, that however prone to "Murmuring," the whole People, and Congregation of *Israel* were, not a Thought appears to have been entertained, or a single Mouth opened in Disapprobation of this Appointment.—This, the known State of God's Dispensation, under the *Jewish* Oeconomy, with respect to one distinguished Class of Men, divinely delegated to the Offices of the Temple; and not only so, but whose Duty it was to instruct the People, "and to cause them to understand the Law;" the Inference in general may be truly and fairly admitted, (however strained, and too invidiously enforced by the Enemies to all Religion) that the ordinary Ministers of God's Altar were not to be instated, or to consider themselves in a light of temporary Grandeur or Opulency, in consequence of their Service. For that "his Kingdom," was at no Time so properly, and positively "of this World," as that the Rewards or Wages of his more immediate Dependents should be merely carnal, and secular. They were Heirs and Expectants "of a better Hope;" and had another Crown in View, "reserved for them in the highest Heavens." Where, as we are on the best Authority assured, that "there are many Mansions;" many different Degrees of Glory;—the Apostles of our blessed Lord to have their first and promised

mitted "Thrones, to sit, and judge the twelve Tribes of *Israel*;"—so is it a very reasonable Presumption to suppose, that every inferior faithful Son of the Hierarchy in the *Jewish Church*, might have a *Confidence*, a *Belief*, of a secondary, subordinate, Seat of Honour, however lower in Point of Dignity, yet perfective "of Bliss unspeakable." A Persuasion whether more or less clear under the Veil of of the *Mosaic* Covenant, not so necessarily to be discussed, in Support of either Side of the Question, as to excuse the Unreasonableness of such a Digression on this Occasion.

Analogous to this Representation of the *Jewish ecclesiastical Polity*, is the Condition of the Catholic Christian Church, in its militant Distinction upon Earth. Dispersed and settled under a Variety of Administrations, and Forms of Government, yet tho' thus divided in regard to exterior Modes of Order and Discipline, agreeing universally in one Point, to exclude the Clergy, as such, from having any inheritable Tenure, any permanent or reverible Estate beyond their respective Lives, to be claimed, or enjoyed, by their legal Heirs or Issue. It would be impious to dispute the Equity of this Procedure, because its original Sanction is of God. Far be it from us to "mur-
"mur" against it, to arraign it as partial, or in any Degree derogatory from the Strictness of divine distributive Justice. And the rather as God has been pleased, in the most solemn Manner, to engage his Veracity "to take the
"Matter into his own Hands;" and as through every other Rank and Denomination of true Believers, so more especially in the Case of the "Ministers of his Word, to
"care and provide for them;" who are enough wise and pious, "to cast all their Care upon him." The Lord God of *Israel*, "is," and ever has been "their Inheritance.
"His

"His Mouth has spoken it," and "he is faithful who has
"so promised," *quod non solum dixit sed et fecit.*—*Isaiah*
In what Manner this Promise was fulfilled, and this
Recompence made good, under the *Jewish* Dispensation,
has been already intimated. How verified in the Antitype,
as in the Type, in the Christian Church in general, and in
that particular Protestant Part of it, of which we are hap-
py to be Members, will need no laboured Arguments to con-
vince us.

And here, I have to premise as a Maxim unalterably
true, under any Circumstances of Wealth and Affluence,
that "Man's Life," or human Happiness, by no Means
consists "in the Abundance of what may be possessed by
"us." The Wants of Nature are few and easy to be satis-
fied. "Having Food and Raiment," says the Apostle (such
only the Requisites of primitive, "pure Religion, and un-
"defiled") "let us be content." Luxury, Avarice, and
Ambition, in these our more degenerate Days, may, and
do unhappily for us, require higher Gratifications. But
moral Reason, much less Christian Necessity (in neither
Case to be too cynically ascertained,) demands no more.
The Absurdity long since observed by the philosophick
Heathen Poet, holding uniformly just, that our Thirst may
be less agreeably, or less salutarily allayed, from a clear
pure Stream, than from a great and troubled River.

This I am enough aware "is an hard Saying." Little re-
concilable to merely "carnal Man," "far gone from ori-
"ginal Righteousness," and therefore alike "at Enmity
"with God" and all rational Acquiescence under his
Dispensations. "Godliness" doubtless, is our best and
"great Gain," if a Man be satisfied with "what he hath."
So concludes the same holy Author, and Example of this
Rule. Now this "Gift cometh of God only." He alone
can

can lay the Foundation of such "Blessedness" in our Hearts. And this Foundation once secured, the true and genuine Disciple of Christ, will, or ought to stand, indifferent in great Measure, to earthly and perishable Riches. The Emptiness of which he cannot but entertain a right and proper Sense, and consequently, a just Contempt, of. Where the Seeds of this Disposition are sown, there "is God of a Truth," and a strong Evidence given of his Grace and Love, towards those who are the happy Possessors of such Inheritance. And many such Examples there are, and ever have been, in our own Church, to justify the Truth of this Observation, not from any vain-glorious Vow, or ostentatious Choice of voluntary Poverty, as in another Communion, but from a worthier and more Christian Principle of Complacency, and Resignation to the Will of God. Even in this Instance, the Hire stipulated, is abundantly worthy of our good and heavenly Master to bestow. So that no Man thus blest, can have it reasonably to object, that he "serves God for nought." But in Addition to this Hire, as it was originally appointed, that "they which waited at the Altar, should be Partakers with the Altar," so, on the Testimony of St. Paul, hath the Lord ordained, "that they which preach the Gospel should live by the Gospel." And accordingly we find, that, on the earliest Promulgation of the Word, when "not many mighty, not many noble were called," however true it is, that the first "Fishers of Men," were as poor and despicable, in regard to their Fortunes, as in every other Point of Life;—that even the great and most successful Converter of the *Gentiles*, if not of higher Birth, of a more liberal Education, than the rest of his Fellow-labourers, repeatedly assures us, that he "worked with his own Hands," and in the Way of his secular

cular Profession to which he was bred, in order to keep himself from being "burthenfome to any;"—and so far the Fact is clear, and agreed, on the plain Authority of the New Testament, betwixt ourselves, and some too obstinate misguided Quinsayers, (fond and forward to set up and idolize a fancied Light within them, contradictory to the only true one, which is of divine Revelation)—yet be it remembered, that this very Apostle elsewhere observes, that he might have been thus "burthenfome," in Right and Virtue of his holy Office, as such. And in another Place adds, that he actually "took Wages of some Churches," which that Office intitled him to. So that the trite and popular Objections, "freely ye have received," "freely give," is very absurdly applied, and totally foreign to the Matter in question, in Favour of which this Text has been so often "wrested." Even previous to St. Paul's miraculous Conversion, when "all who believed" "had all Things common,"—the Division regulated as "every Man had need;"—it may be with justest Reason conjectured, though no positive Proof of it is ascertained, that the first Preachers and Pastors under the Gospel, who had forsaken their usual Means of Subsistence to follow, and wholly betake themselves to, a new and spiritual Vocation, were not neglected "in the daily ministring." We read of an early grudging of "the Grecians" against the "Hebrews," on a supposed Partiality of the latter towards the "Widows" of the former. How much stronger would have been the Objection, had any Colour been given to it, in Case of a similar Disregard to their Teachers? It may or *must* rather be concluded, with all due Probability, that these Teachers had, and enjoyed their Proportion of this sacred Treasure, poor and uncertain as it might be. In what Manner, or in what Degree, whether in an equable

or greater Share with Respect to their Flock, is a Matter of vain and useless Enquiry. To pass over the well-known Practice of primitive Oeconomy, in the Distribution of the Almshouse of the Faithful, for the Centuries immediately following, to the Dawn and Day-spring of those halcyon Times, when the Fury of the Oppressor ceased, — Kings became their nursing Fathers, and Queens their nursing Mothers. (The usual Offerings hitherto religiously and voluntarily paid into the Hands of the several Diocesans, and by them impartially allotted to their respective pious Ends, and Uses, — this the *new* Revenue of the Church,) a new Establishment happily took Place. Modest and humble Allocations to the Clergy, were in the general, *now* secured by legal civil Sanctions, and Authority, in their several due Distinctions of Order, and Pre-eminence. The Parochial Priests, no less than the Prelates, had each their appropriate Portion. Just Consideration had to their Station and Dignity, in their proper Functions, and did eat of that Portion, with Gladness and Single-ness of Heart, as "Food convenient," and satisfactory "for them." When in subsequent Ages, the Spirit of *Antichrist* too generally prevailed, and the much to be lamented Exaltation of the Hierarchy began, and rapidly continued to be advanced, and supported, beyond its due Bounds, and decent Title; — when, — to the just Reproach of the Christian Faith and Name, Men were taught to bargain, and credulous enough to believe, that they could barter for their Sins, at a Price, through the Pables, and "cunning Craftiness" of interested Monks, too successfully propagated in the *ill* progressive Darkness of Popery, and the almost total Eclipse of Learning and true Religion. — When, in Consequence of such absurd Opinion, and a dictatorial arbitrary Power to enforce it, — so many
excessive

excessive and extravagant Endowments, of useless, pompous, Monasteries, were founded to the Advancement of Superstition, and the undue Diminution of royal and private Patrimony, throughout Christendom, and these Kingdoms more especially, (over which, let Charity throw a Veil!) Even *then*, the inferior Labourers in Christ's Vineyard, were not altogether forgot; however little better provided for, than those pious Confessors of good *Obadiab's* Care, in the Reign of *Abab*, with their mean and miserable Pittance "of Bread and Water." Such their ordinary Support, under stipendiary Cures, and some few impropriated Vicarages; which the Mercy, Wisdom, and Providence of God judged meet for them, till the too mighty Fabrick of papal Pageantry, gradually decreased; in the End, fell a Victim to its own Weight. And a total just Reformation ensued.—If in this our *Sion*, when so fair an Opportunity offered, to have made a more equal, or equitable Settlement, on the *English* Church, and her Ministers, no such Settlement was universally established, as might have been expected, let the *Sin*, (if indeed it was a *Sin*,) be imputed, amongst other Causes, to that Disproportion of Nourishment, which had been long drained, and very mischievously served, to feed and overcharge some Members of the Body politick, inconsistent with the Health and Welfare of the whole.—The Temptation obvious, and by no means unworthy the Concern, and Attention of the legislative, wise Physicians of those Times, to reduce, and to restore the redundant Blood, to its due Channel, and Circulation.—So as "to render unto *Cæsar*," and his lay Subjects, what was originally, and properly theirs; "and unto God, the Things which are God's."

The Subject, is of too tender and delicate a Nature, to be further pursued, on this Occasion.—All that I shall presume,

some, to obsterve from the bare Intimation of it, is, that the present abridged List of our national Clergy, in general, cannot with Reason give any Umbrage, or Ground of Envy to such as wish not their total Extinction. For though it may be true, and granted, that their Revenues, were in Days of old excessive, yet, is their modern Condition far from being such. Celibacy, with other papal Burthens and Injunctions, too grievous, and heavy for them too heavy long since, happily removed, and over-ruled, they are for the most Part, so far from any Danger, of incurrin^g a Jealousy, of their Wealth, that the reverse of this, is enough notoriously, their too common Portion. Yet, is the Lord God of *Israel* still their Inheritance, their Hope, and their Confidence, on whom they depend, for the sure Performance of His Promises. A Promise founded on an eternal Maxim, of his infinite Goodness and Mercy, that "the *Righerous*," (and let it not be censured, as Flattery in me, to apply this Epithet, to the Body of our Clergy) "shall never be forsaken, nor their Seed, so humbled, as to beg their Bread." Ye House of *Aaron*, put your Trust in the Lord. He is your Helper, and Defender. He shall bless the House of *Aaron*. The Lord shall increase you, more and more, you and your Children. Now the Agency of God, not being confined to act unnecessary Miracles, in support of any of his gracious Purposes, those may be observed, in their ordinary Process to be conducted and carried on, by secondary Causes, through the Gift and Influence of his holy Spirit, in Works of Charity, more especially. The Operations of which, duly and conscientiously exciting in us suitable Affections, we are made his Instruments, to "fulfil his Pleasure." And happy are we, and so ought we to esteem ourselves under every Invitation of the Kind.

The

The immediate Objects of our present Attention, are indeed of a very different and distinct Class, from all other Families, of Want or Misery. We have not the usual Pleas, to urge in their Behalf, which so forcibly, recommend many less important ones, to every soft and feeling Heart, incapable of resisting the Sensations of Humanity, — the pathetick Eloquence of Pain, (Sickness, Hunger, or like Calamities, which necessarily move our Pity) and act in great Measure, naturally, and implicitly, on some Tempers, constitutionally benevolent, yet, is their Merit such, as on the least Degree of Reflection, will appear to be, in no Sort inferior with respect to real Distress, to any the most affecting Calls, and Incitements to Compassion. To be brought into the World, and as it may too possibly happen, educated with an overweening Tenderness, on the Part of the Parents, from a faulty fond, yet natural Principle. — Thoughtless or improvident, how their Orphan Progeny may succeed in that World: Their probable, if not assured Prospect, in it, being no better, than to "eat the Bread of Carefulness." — Nay, to be incapacitated, even for this Degree of Ability to earn an uncertain Subsistence, for "lack of Learning." That Learning I mean, which should enough qualify them, to get their own Living in that Station, and Character of Life, for which they are fitted, and to which it may please God to call them, who is there, on consulting his Heart, and listening to the Dictates of it, though never so superficially, but must yield to the Impulse, and be tempted, in favour of those Innocents, to break out into the Rapture of the Holy Psalmist, "I will wish them Prosperity;" yea, "because of the House of the Lord our God, I will seek to do them Good." This Good, can, in no Instance, be more effectually

tually shewn; than in placing them out, to such Trades,
 and Vocations, as may best suit and become their different
 Genius, and Inclinations; so as, at once to make them
 "profitable to themselves;" and useful as active Members
 of the Community. And let it not be unremarked, in Ho-
 nour of our comprehensive Scheme, that not, the Sons,
 only, but the Daughters of this our publick Regard, whose
 Cries demand our just, and seasonable Relief (as in the
 Case of those of *Zelophehad*, referred to *Moses*, and autho-
 rized by God) have their similar Indulgence shewn to them.
 They are, in their Way, and agreeable to the several
 Branches of Business, more immediately peculiar to their
 Sex, with equal Care, as with equal Reason, to be con-
 signed to their respective Teachers, in their Professions, in
 Proportion to our Fund; nor are our Widows altogether ne-
 glected, "their Barrel of Meal and Cruse of Oil" not
 entirely failing, though a Large, by no Means adequate
 to their Wants. The Maintenance of so large and nume-
 rous a Family, exacts Resources, much greater than what
 they are. Abstracted from the Blessing of God, upon them,
 too insufficient to answer their Intent, in so full and gene-
 ral a Manner, at least, as Charity would wish, and the Oc-
 casions of it in this Instance unhappily require. Yet is
 his God with us," as we trust, our most gracious "Emma-
 nuel;" and it is our Duty to co-operate with him in this,
 as in every Work and Labour of Love. Assured as we
 are, that whatever we at any Time do, "in Christ's
 Name," and for his sake, "shall be accepted by him,
 as if done unto himself;" and we "shall in no wise lose
 our Reward."

Permit me, in the Close of this too tedious Discourse,
 (unworthy the Dignity of the Audience, to which I have
 the Honour to address it,) without Offence, or Apology, to
 direct the Application of it, to those more especially, who
 from

from particular Motives, should chiefly be induced, to forward, and encourage the zealous Purpose of it. To the Laitie, in the first Place, who possess securely and unenvied, that Portion of their Estates, which were once the Property of the Church. Nor, let it be deemed, as an unreasonable Suit, to solicit, from them, some little Tribute, of those Tythes, which they legally enjoy, in Favour of necessitous Clergy Families. On a second, non less cogent, or persuasive Reason, be it indulged me, to remind the happy few of our Order, in Proportion to the Number of their inferior Brethren, who are enough enabled, from their Abundance, more or less, to relieve the Indigence of the latter, in the Persons of their destitute Widows and Children. If indeed, they can need to be put in Remembrance of a Duty, so peculiarly theirs. Lastly, let me recommend it to the Piety, and Conscience of every real and sincere Christian, who hears me, to consider the Case of the Poor and Needy, for such emphatically, and truly, are the darling Objects of this Day's Charity. To consider them in every Light, as such; whether as their Brethren and Sisters, according to the Flesh; or as the Children, in God's Sight, of a like "Adoption" with ourselves. Heirs of a like Inheritance, to be shared and enjoyed by us, in his heavenly Kingdom. Sons and Daughters of his Promise to provide for, even in this World. And in Consequence of which, whoever shall be good to contribute his Mite, neither grudgingly, nor as of Necessity, may, in a literal and properest Sense of the Term, be said to "lend unto the Lord. And look what he so layeth out, shall be paid him again, full Measure, and running over into his Bosom." Of this Class, I am on certain Knowledge, enabled to affirm, that there not only are, but have been, many whose Figure and Affluence, in Life, under God and their own Industry, have

have been confessedly owing, to their fortunate Participati-
on of such Bounty. Whom, therefore, it may, rather
become me to congratulate, than to exhort, on this our
anniversary Assembly. As ever "mindful of that Rock, out
" of which they were hewn." Ever, "ready to give, and
" glad to distribute to the Necessities," of those, whose Con-
dition they cannot but sympathise with.—And who in Com-
pliance with that Sympathy, have never been wanting "to
" minister unto them, and yet do minister." We are upon
the whole in our several Characters, and Stations, no other,
or better than God's Stewards or Servants, who have re-
ceived our several Talents, "to occupy with," till "our
" Lord comes." And so to negotiate, and employ them,
that "when he cometh he may receive his own, with
" Usury." That is to say, with a primary Duty, had and
paid to his Name and Glory. And a secondary one, to the
Wants, and Distresses, of the too many poor Members, of
his more immediate Family. Every other Consideration,
on the Point before us, omitted, or neglected, we may
justly indulge our Hope, and have the great Consolation,
not only, of a temporary Interest, in view, but of a fu-
ture and probable one, even in this World. Generations
to come, shall have abundant Reason to applaud our Zeal;
and the present happy Partakers of its Effects, shall here-
after arise, and in both States, "call us blessed."



A LIST of the annual Amount of this Charity, as complete as could be procured, commencing with 1721. By which will be perceived, how much in general the Charity has increased from the Approbation and Bounty of the Publick, and which it is hoped it will continue to do, for as to equal the Wants of those whom it was calculated to provide for.

1721	339	16	0	1745	1044	0	0
1722	328	16	0	1746	922	10	0
1723	382	6	0	1747	1062	2	0
1724	566	10	0	1748	916	6	0
1725	630	5	0	1749	985	12	6
1726	575	4	0	1750	1134	14	0
1727	655	0	0	1751	1167	19	0
1728	579	17	9	1752	1101	18	6
1729	583	6	11	1753	1063	2	6
1730	722	6	4	1754	976	8	2
1731	840	1	0	1755	1096	6	0
1732	951	1	3	1756	973	18	3
1733	999	6	0	1757	912	7	6
1734	1000	3	0	1758	1081	8	7
1735	859	5	3	1759	1163	9	9
1736	837	7	0	1760	1122	8	0
1737	856	9	7	1761	1096	15	0
1738	935	2	7	1762	836	5	9
1739	912	11	3	1763	1224	14	0
1740	784	1	6	1764	1009	2	9
1741	834	2	0	1765	1086	11	10
1742	866	6	2	1766	1149	6	5
1743	819	0	0	1767	897	14	5
1744	848	16	9				

N. B. The whole Money, collected on this Occasion, is disposed of by the Stewards within the Year, in placing out the Children of poor Clergymen Apprentices: Whereby Fifty-nine were provided for in the Course of the last Year.

1744	1745	1746	1747	1748	1749	1750	1751	1752	1753	1754	1755	1756	1757	1758	1759	1760	1761	1762	1763	1764	1765	1766	1767	1768	1769	1770	1771	1772	1773	1774	1775	1776	1777	1778	1779	1780	1781	1782	1783	1784	1785	1786	1787	1788	1789	1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800
1744	1745	1746	1747	1748	1749	1750	1751	1752	1753	1754	1755	1756	1757	1758	1759	1760	1761	1762	1763	1764	1765	1766	1767	1768	1769	1770	1771	1772	1773	1774	1775	1776	1777	1778	1779	1780	1781	1782	1783	1784	1785	1786	1787	1788	1789	1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800

the last year. Wherby fifty were provided for in the County of Worcester, and the Children of poor Clergymen Apprentices: disposed of by the Stewards within the Year, in placing 75 £. The whole Money collected on this Occasion, is

